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FOR THE GOSPEL MESSENGER.

AN ESSAY ON THE HISTORY OF ST. PHILIP'S CHURCH:

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CHAPTER I.
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THE founders of Charlestown thought that a Church should be inseparable from a city—that for the convenience of the greater number of the inhabitants, it should be in a central position,—and that for the greater religious effect of such an edifice, it should have architectural elegance, and be conspicuously located. A Church is a monitor to all, to those who do not enter it, who merely look at it, even to the traveller who gives it a passing glance. It says, there is a God—there is a world beyond the grave, a heaven which they who built this house would secure for themselves, and a hell which they would avoid. Whether it has or has not, near it, memorials of the dead, it reminds every beholder that he has here no abiding city, and invites him to set his affections on those things which are not seen, but eternal. Has he been so absorbed by the concerns of this transitory life, as to entirely neglect his spiritual and immortal welfare? what greater kindness could you show him, than to call him to “consider his ways;” and how could you more impressively call to him, than by placing in his view, a building which is “none other than the house of God, and the gate of heaven,” of which the Almighty has been pleased to say, “I have hallowed this house which thou hast built, to put my name there forever, and my eyes and my heart shall be there perpetually.”

Charlestown was settled in 1679, and about two years after was built St. Philip's Church. It was placed about equidistant from the fixed southern, eastern and western limits of the city, and at that day it was not expected that its northern limit would be extended to the distance it has now reached, and at the junction of its two widest streets, in the most commanding position that could be selected, even where the selection to be now made. Its site was that which St. Michael now occupies.

About this time, several Britons “being excited with a laudable zeal for the propagation of the gospel, begged of their King a certain country in the parts of America not yet cultivated and planted, and only inhabited by some barbarous people, who had no knowledge of God,” wherefore he granted them a large territory in which was included South

Carolina.* These proprietors were members of the Church of England, and their charter gave them power to build, and endow, and appoint Pastors for Churches of the same faith. In the fundamental constitution, drawn up by Locke, and ratified by the proprietors, are these provisions: "No man shall be permitted to be a freeman of Carolina, or to have any estate or habitation within it, that doth not acknowledge a God, and that God is publicly and solemnly to be worshipped." "No person above 17 years of age shall have any benefit or protection of law, or be capable of any place of profit or honor, who is not a member of some Church or profession, having his name recorded in some one, and but one religious record at once. No man shall use any reproachful reviling or abusive language against the religion of any Church or profession. It shall be lawful for slaves as well as others, to enter themselves, and be of what Church or profession any of them shall think best—but yet no slave shall thereby be exempted from that civil dominion his Master hath over him." This article was added: (it is said, not by Mr. Locke, but by the proprietors) "It shall belong to the Parliament to take care for the building of Churches, and the public maintenance of religion, according to the Church of England."† One of the very earliest acts‡ of the Legislature of the Province, enjoined the observance of the Lord's Day. An Act, dated 1698, settled a salary on a Minister of the Church of England in Charleston, and another in 1704, made that Church a legal establishment. The act for giving the Minister a salary, was procured chiefly through the influence of Governor Blake, with those members of the Assembly, many in number, who were dissenters. He was himself a dissenter, and without his official sanction, the bill could not have become a law.§

St. Philip's Church was for a time the only Church in the province, and for many years the only Protestant Episcopal Church in Charleston. Many, who, or whose fathers were members of it, have been active and successful in planting and cultivating the Christian faith, both in and out of South-Carolina, in its records are the names of a large proportion of the families who settled the province, and therefore not inappropriately, it has been called a mother Church. And here it may be remarked, that if some of the United States of America are indebted for their religious character to denominations, *other* than the Protestant Episcopal, (not however wholly, for even in those States, among the early emigrants were several members of that Church) the Carolinas, Virginia and Maryland, as it respects a large portion of it, were indebted for their religious character chiefly to that branch of Christ's Church, which, St. Philip's cordially recognizes as a founder and protector. "All Churches, (says Hooker) have had their names, some as memorials of peace, some of wisdom, some in memory of the Trinity itself, some of Christ, under sundry titles, many of one Apostle, Saint, or Martyr, their founders intending, that as oft as these buildings came to be mentioned, the name should put men in mind of some memorable thing or person." This custom originated at least as early at the time of St. Augustin, A. D. 384, and as it is convenient for distinction sake, so at least has this

* Carroll, vol. ii. 83, 129, 398, 39.

† Carroll, 384, '6 and '7.

‡ Ramsay, vol. ii. 2.

§ Carroll, vol. ii, 417, 419, 448.

advantage, that it prevents an inappropriate name, as after the form or color of the building, or the street in which it is, or the officiating Minister. For the first Church in Charlestown, the name of Philip *may* have been selected, because he was the deacon, so named, (Acts vi. 5) who was the agent in converting the African (Acts viii. 37) and the christianizing the Africans, so many in this province, may have been a special purpose of the founders of this Church, and certainly for the attainment of that object, no Church in America has endeavored to do more, or with better success, as will be seen from the efforts of the Rev. Dr. Garden, its Rector, of which we shall take notice hereafter. If, as is more probable, the Church was named after Philip the Apostle, then the reference may have been to his being one of the first called to follow Christ, as this Church was the first in this colony, and moreover, as the Gentiles applied to him to be introduced to his Master, so the people here might be expected to come to the Church named after him, to seek the knowledge of the same Divine Lord and Teacher.

Of this *first* St. Philip's Church, built of wood, the material most conveniently obtained, and the most durable wood, black cypress, the early histories say "it is large and stately enough—toward the ornaments of it, the lady of Governor Blake was one of the greatest benefactors."* They also say, "the number of the professors increasing daily, the auditory begin to want room, and a larger Church." It was taken down in 1727. The lot remained unoccupied, except as a burial place, until there was erected upon it the present St. Michael's Church, which was opened for public worship in 1761.

FOR THE GOSPEL MESSENGER.

A TRUE CHURCHMAN IS A TRUE CHRISTIAN.

Messrs. Editors:—In some of our periodicals of late, I have observed with much concern, that our Divine Redeemer and his Church, that is, the head and the body, are put in a contrasted position, as if they were not "one," that is, as inseparably connected as are the members of the human body with the head, the source of their vitality. Thus we are told, to preach Christ is one thing—to preach his Church another—to bring men to the latter, is not to bring them to the former—a good Christian and a good Churchman are not synonymous. I can understand there may be a regard to externals where the spirit of true religion is wanting—profession without practice—the knowledge and yet not the obedience of Christ, and so I would say, to preach outward conformity to Christianity, is not to preach Christ truly—to teach the doctrines and duties of Christ's religion, without endeavoring to persuade men to believe from the heart in these doctrines, and to perform these duties, not in the letter only but in the spirit also from proper motives, is not to preach Christ truly and fully. The contrast between a nominal and a real Churchman, between Christian obedience, which is merely in appearance, and *that* which is the effect of gospel motives I can understand. But the contrast between Christ and his Church—the head and

† Carroll, vol. ii, 417, 419, 448.

its body a good Christian and a good Churchman I should like to have explained. If I believe in Christ's doctrine, I must believe in the "Holy Catholic Church." If I am heartily thankful for the *redemption* by our Lord Jesus Christ, I am not less so for the *salvation* covenanted to the members of his Church. If I have truly come to Christ, then (I speak of those to whom the gospel is made known) then I am a member of his Church. When in the Catechism I say, "I heartily thank God that he hath brought me to this state of salvation"—it is as if I said I thank Him for having, by baptism, been brought within the fold of his Church, and when I say, "I pray unto Him that I may continue in the same unto my life's end," I mean the same Church, at whose entrance is the font of baptism. If I repeat the call, "come unto Christ all ye that are weary and heavy laden," and am asked how shall we come? must I not say—"repent and be baptized every one of you," that is, prepare for admission and seek admission into his Church. If a trembling sinner were to come to me with the question: "What shall I do to be saved?" must I not give the same answer as was given to the Jailor, "Believe on the Lord Jesus Christ," and must I not do as St. Paul did, "baptize him straightway," that is, persuade him to become, and make him a member of Christ's Church. When the same Paul, himself "trembling and astonished," said "Lord what wilt thou have me to do," he was referred for answer to a minister of Christ's Church, and by that minister he was baptized—that is, introduced into that Church: and yet some wise, above what is written, would now teach us to belong to that Church—to require men to enter it—to keep up their communion with it, are matters of secondary importance—that the one thing needful is to feel reliance on Christ, forgetting that he has said, "Why call ye me Lord, and do not the things which I say." "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of my Father." The kingdom of heaven on our earth is the Church, and of that kingdom as of the heavenly, it is equally true that to enter it, something must be *done*, you must be baptized—you must not only think, feel and speak right, that is, hold sound doctrine—love Christ and profess him with the lips, but you must *do* what he has commanded, and it was by *his* authority that St. Peter said, "be baptized every one of you." Do not we Episcopalians hold that a true Churchman is a true Christian? What means then the remark, "make men Churchmen first, and Christians afterwards." You cannot mean make him a member of the Church, or baptize him, before you have good evidence of his repentance and faith. If he has a *true* repentance and faith and is baptized, he is both a Churchman and a Christian, or more properly he is "a member of Christ," or (for they are mere synonymous) a Churchman or a Christian. We lately read with astonishment and deep grief, considering that the remark was penned by a professed Churchman, the following:—"A man may be an enlightened and zealous Churchman, and yet be very far from a Christian." A man may be enlightened or have knowledge, and yet be wanting in the true faith in which the heart is concerned, and also be deficient in Christian obedience—he may be zealous for the externals of the Church, and not for its principles of faith and practice. But to say he can be a "zealous Churchman and not a zealous Christian," is

a contradiction. Would you say a man may be "a zealous Christian, and yet be very far from a Christian?" You could not without qualifications, which would amount to the denial of your monstrous proposition.

When will writers on theology, in which precision is so important, learn to speak definitely, or to say what they seem to mean. If to be a member of the "body of Christ" is of no consequence—if membership with that body can be had otherwise than by the door of baptism—if he can be a true Christian who is not in connection with Christ's Church—let those who so think so say, and we shall know their true position, and how to prevent their making converts to principles so anti-scriptural and so plainly condemned by our liturgy, articles, homilies and standard writers. But in one breath, to profess to be a Churchman, and in the next to say a Churchman, (that is a faithful Churchman, for the remark means nothing if it means not this, or it would be like saying a Christian may be no Christian) may be very far from a Christian is to manifest, to say the least, want of consideration.

OLD SCHOOL.

FOR THE GOSPEL MESSENGER.

SUNDAY SCHOOL LIBRARIES.

Says a librarian, what am I to do, the children have read all the books we have, and are constantly asking for *new ones*. Replies his pastor, have you procured all the books published by our Sunday School Union? Oh yes, but they are not enough: I wish the Union would publish faster. I advise you, says the pastor, to obtain duplicates, or if necessary, triplicates of good books, so that each child who wishes a book to read may have one, and if he tells you he has read every one of the sixty-three in our collection, (which is not probable,) let him read them over again—a good book will bear reading twice, and he who has gone through so many volumes will not probably have so distinct a recollection of each one, that he may not profitably read some of them a second time. Says another caterer for the intellectual or more properly the imaginative, appetite of the Sunday scholars, our Church has published so few Library books, that I am obliged to hunt up a supply from the various book-stores, and (though I wish it could be avoided,) buy the publications set forth by other denominations for their young members—of course they keep the distinctive principles of our Church entirely out of sight, and sometimes they contain views of truth, duty and order different from those which our Church inculcates and deems very important. But this is a case of necessity. The children want more books than as yet our Union has found time to seal with their approbation. We cannot wait for their unexceptionable books. These are not ideal statements. Who that has interested himself in our Sunday Schools has not again and again heard complaints of the limited number of our Library books—that a large collection, admitting of variety, is indispensable—and that if books, entirely approved, cannot be had, we must obtain the second best—the best we can. Now, all these remarks are founded on the false premises that little children are good judges of what is the best provision for their minds and hearts—that their taste for variety in reading ought to be indulged and encouraged; and that quantity

is of more consequence than quality, in respect to their reading. But it is not necessary to pursue this subject since it is so well exposed by the able Editors of the "Journal of Christian Education," as follows:— "We differ seriously from our worthy correspondents. Their views, it seems to us, would tend to favor an excessive use of books, and to allow the taste of the child to determine the character of its reading. Now, to say the least, the possession of a taste for reading is a very questionable benefit if it be not rightly directed and used. The advantage of reading depends, not so much upon the quantity that children read, as upon what they read, and how they read. To read any thing without reflection, is of little service, and to read too much of some things which are innocent in moderation, is a positive injury. The argument of our correspondents appears to be, that if Sunday-school children are not plentifully supplied with *entertaining* books of a narrative (by which is commonly understood a fictitious) character, they will not read at all. The statement of one of them, who has had, we understand, more than twenty years' experience in Sunday-school teaching, affords a piece of testimony which is worthy of the most serious consideration. It is as follows:—"But even those children who are the most fond of reading will only read entertaining books of a narrative character; many years' observation has convinced me that it is useless to expect them to read other books. It is known to every Sunday-school librarian that works of a grave didactic character might as well be taken from the shelves, being refused by all who know what they are, and returned by those who have taken them unwittingly." We sincerely hope this language is stronger than its estimable author's meaning. The *Bible* is a "work of a grave, didactic character;" and are we to understand it to be admitted by a veteran Sunday-school teacher that Sunday-school children have been permitted to make *entertainment* the criterion, if not the end of their reading, so long and so completely, "that it is useless to expect them to read" *its* holy pages? What is the commonest and strongest objection to novel reading, but that it spoils the taste for "works of a grave, didactic character?" And if obliged to choose one of the two extremes, could a conscientious person hesitate a moment to determine which were better, not to read at all, or to read novels only? A father, a respectable lawyer in a neighboring state, told us, not long since, that he had forbid his daughter to attend her Sunday-school; and gave as his reason, that before going to Sunday-school she loved to read her Bible, but that since she had had access to the Sunday-school library, excitement, *entertainment*, seemed to be the end for which she read, and she had lost all relish for the sacred volume. We have been in the habit of replying, in such cases, that the use of books, like every other blessing, is subject to abuse; and that proper regulation by those having authority, for example, the parent and the Sunday-school teacher, and not total abstinence, should be the remedy. And we are unwilling to construe the language of "A" so literally as to admit that the testimony of one whose experience is so mature can be adduced to prove such regulation to be impracticable. We believe that the use of Sunday-school libraries may be conducted upon safe and scriptural principles, and hence alone it is that we can, with a good conscience, labour for their establishment and increase."

But there is another great abuse of these Sunday-school libraries, we hope it does not prevail *at the North too*, for which the fascinating character of the books is in some degree at least responsible, viz : the reading of them by the children in the Church, not only before service, but during it, while their parents or guardians are engaged in their devotions and do not notice this profanation. If this sin cannot be prevented in any other way, it will be necessary to give out the Library books only on a week day, and require their return before Sunday, or to abolish the Library altogether. Surely one of these pretty stories is not adapted to prepare the child for the duties of prayer and hearing the Word, and as to his being engaged in reading it, while the service is going on, it is too shocking an abuse not to be put down promptly and effectually.

FOR THE GOSPEL MESSENGER.

A PAGE FROM THE SERMON AT THE CONVENTION OF THE DIOCESE
OF SOUTH-CAROLINA, IN 1840.

"And is there to be no allusion, it may be said, to the *absence*, on this solemn occasion, of our *spiritual father*, of whose wise, and charitable, and affectionate counsels we are now deprived? After having so often addressed us, in private, and in Convention, with the word of authority, the word of duty, and the word of love, who is there among us that *needs* at this time to be reminded of our loss? Doubt not that he lives, and will ever be cherished, in our minds and hearts. Though called home by his Heavenly Father, his *character*, as a Christian Bishop, is left as a rich legacy to the Church; and deeply grateful should we ever be to the Author and Giver of every good and perfect gift, that that life and character embodied so bright an assemblage of excellencies.

"During a long public life, he practically sustained an uniform, disinterested, and authoritative avowal of scriptural truth, in the face of a jealous, and often a gainsaying world. In the hour of leisure, and in that of occupation,—in the bosom of familiar society, and in the wider sphere of promiscuous intercourse; throughout the whole compass, in short, of his conduct, deportment, and conversation, there appeared a remarkable *unity* and *consistency* of character: the same pure, correct, and uncompromising principle,—the same mild and cheerful gravity,—the same sobriety, benignity, and elevation. But such a man cannot be understood, or appreciated, at once; nor can you, my Christian brethren, realize, as yet, the loss you have sustained. Nothing but the grace of Jesus Christ could have produced such a character; and nothing but the goodness of God can supply the place, which the venerated *Bishop Bowen* so lately occupied in this diocese, or compensate the loss of his deservedly great, and ever beneficial influence, in the General Councils of our Church. May the ever blessed Spirit so influence and direct us, in our ensuing holy duties, that we show forth to the world a portion, at least, of that truly consistent, humble, and Christian spirit, which guided *him* in the ways and works of godliness. May we be stimulated to copy *all* his Christian graces and virtues, and thus, in the most effectual manner, both honor the memory of the dead, and benefit the souls of the living."

FOR THE GOSPEL MESSENGER.

ON CHURCH MUSIC.

A *complete* form of worship, and such is our liturgy, must contain these five parts : confession, supplication, intercession, thanksgiving and praise. "Praise is comely," and it is also prescribed. We are not only to thank God for his goodness, but to praise his excellent greatness—not only to express to Him both our gratitude, and our admiration. Adoration, equally with humiliation, and petition and thanksgiving are offerings due to God, and enjoined on us by Him. Music is made, in the service of our Church, the vehicle of *all* the forms of our addresses to God. In our chaunts, and psalms and hymns, there are many expressions of *confession* of sin, and many *prayers*—but its music is more generally employed in the acts of adoration, and giving thanks.

One of the advantages of Church music is, the pleasure it affords, which pleasure the pious mind traces to the Divine Author of those faculties by which we impart, and are susceptible of pleasure, and thus his sense of obligation to God is cherished, and increased. As certain sights gratify the eye ; certain substances the taste ; certain odours another sense ; so certain sounds gratify not only the ear, but the affections. "From the pleasing effects music hath (says Hooker,) in that very part of 'man, which is most divine, some have been induced to think that the 'soul itself, by nature is, or hath in it *harmony*, a thing which delighteth 'all ages, and beseemeth *all states* ; a thing as seasonable in grief, as in 'joy ; as decent, being added unto actions of *greatest weight* and *solemnity*, as being used when men most sequester themselves from action." Now, the pious man looks through all his enjoyments to his Divine Giver. He realizes that God has bestowed on him the capacity of receiving pleasure ; has provided the means of it, and brought them within his reach. While then music brings to him an innocent gratification, it cheers his piety—it fills his heart, as with gladness, so also with devout gratitude. But this good end it effects, not only in this *indirect* way, but directly, for I have to mention as a second advantage of Church music, that it awakens or quickens pious emotions. There is a joy which the world can neither give nor take away, and is unspeakable ; a sorrow after a godly sort, which waketh repentance unto life—a love, which rests primarily on our Divine Father, Redeemer, and sanctifier, and subordinately on our fellow-men for Christ's sake. There is an aversion, whose objects are sin and sinfulness—a fear of Him, who can destroy both body and soul in hell ; and a hope, which looketh beyond the veil of mortality, and is full of glory. Now, by a proper association of words with the music, these passions, religious, (if I may so call them) these passions, which are concerned with spiritual beings and things may be awakened, and fostered, and quickened. "Music (says Hooker) 'hath an admirable facility to express and represent to the mind the 'turns and varieties of *all passions* to which the mind is subject. At the 'hearing of some harmony, we are more inclined unto sorrow and heaviness—of some more molified and softened in mind ; there is also that 'carrieth as it were into ecstasies, filling the mind with an heavenly 'joy—forcible to draw forth tears of *devotion*—able both to move and 'to moderate all affections." "Whereas (says St. Basil,) the Holy Spirit

'saw that mankind is unto virtue hardly drawn—it pleased the wisdom
'of the same Spirit to borrow from melody that pleasure which, mingled
'with heavenly mysteries, causeth the smoothness and softness of that
'which touched the ear, to convey, as it were by stealth, the treasure
'of good things into man's mind."

A third advantage of Church music is its adaptation to render homage to God. The victorious Saul and David were honorably welcomed by singing, and with instruments of music. Respect to superiors; gratitude to benefactors; and affection for friends, are habitually expressed, by uniting music with our words. And shall we reserve for mortals the fittest instrument of expressing our feelings towards them? If praise, and thanks, and affectionate tokens are due to God, and in the highest degree to Him, who is chief in excellency, in beneficence, in our hearts—to signify our emotions to him by the aid of music is the obvious, the natural, and the reasonable course of proceeding.

Again—Church music is adapted to *signify* spiritual emotions, as sorrow for sin, and the holy gladness which comes from the truths, the grace, and the promises of the gospel. Have we the sorrow and the gladness, which are of a godly sort, we shall naturally use the method of manifesting them, of which we are now speaking. If we do not manifest our religious feelings in the natural, the usual way, may we not give room to others and even to ourselves to suspect, that we have not *these* feelings, or at least that we have them not, in a proper degree—that the things which are seen and temporal, interest us more than those which are not seen, but eternal. If a godly sorrow seeks its indulgence in the plaintive strain, and a holy gladness in the rapid and elevated tones of the voice and the organ, hast thou that penitence and that joy, if thou turnest away from the like methods of manifesting these emotions?

Such then, briefly set forth, are the advantages of Church music. It affords gratification, and thus raises the heart of piety to the Supreme Being, to whom we are indebted for all our gratifications, the greatest and the least. It is adapted, by a proper association with words, to awaken and quicken devotional and benevolent feelings—solemn and tender, of which God is the object, as admiration and affection—alarming, of which sin and its consequences are the objects—pitiful, of which man is the object, and soothing and exhilarating, of which a justifiable self-love is the object. It is further adapted to signify before men, and to express to our God the high homage which is due to Him, and also the spiritual emotions, whether of a sorrowful or joyous nature which become men, and it is their duty to *manifest*. As *such* are the advantages of Church music; can it be reasonable to question its *lawfulness*? No difference of opinion exists among the Christians who have *any* acts of social praise, as to the lawfulness of *vocal* music. And at present, few comparatively object to the use of instrumental music in the Church. But there are some, and we must say very inconsistently, for He who made the voice made also the string and the wind—He who gave man the faculty of singing, gave him also the faculty of eliciting music from the harp and the organ. And if there be no impropriety in applying to his praises the art of singing, can there be, in so applying the art of playing on the instrument? Well then was it remarked by Hooker—"They

* who require the abrogation of *instrumental* music, *approving nevertheless the use of vocal melody* to remain, must show some reason wherefore the one should be thought a legal ceremony, and not the other."

But even if common sense had not decided the question, as to the lawfulness of instrumental Church music, holy Scripture has. The pious, not men only, but angels also, both on earth and in heaven, have, from the beginning, manifested their feelings to God by music. At the creation, the morning stars sang together, and all the sons of God shouted for joy. Before the flood, we read of Jubal, who was "the father of all such as handle the harp and organ." While the Church was yet in the wilderness we find "Miriam took a timbrel in her hand, and all the women went out after her with timbrels—and Miriam answered them, sing ye to the Lord." Under the Mosaic dispensation, we notice "Heman and Jeduthun chosen—to give thanks to the Lord—with trumpets and cymbals—and with musical instruments of God"—certainly remarkable phraseology, "*musical instruments of God*." "I will go unto the altar of God—unto God my exceeding joy; says David, yea, *upon the harp*, will I praise thee O God, my God." "In the sanctuary—the singers went before, the players on instruments followed after, among them were the damsels, playing with timbrels." Under the Christian dispensation, we find recommended the "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." And at least a reference to instruments of music thus: "even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known, what is piped or harped." Finally, as to the Church in Heaven we read "I heard the voice of harpers, harping with their harps, and they sung before the throne—"the four and twenty elders fell down before the Lamb, having every one of them harps—them that had gotten the victory having the *harps of God*"—the same remarkable expression we noticed before.

As to the *useful* influence of music, the Holy Scriptures also instruct us thus: "It came to pass when the minstrel played, that the hand of the Lord came upon the prophet Elisha." "My harp also, (says Job,) is turned to mourning, and my organ into the voice of them that weep." The prophet David, (says Hooker,) having singular knowledge, not in poetry only, but in music also, judged them both to be things *most necessary* for the house of God, left behind him to that purpose, a number of divinely indited poems; and was further the author of adding unto poetry *melody*, both vocal and instrumental, for the raising up of men's hearts, and the sweetening of their affections towards God."

But, my brethren, in the light of Holy Scripture, and of the sense of our Church, may we not speak still more decisively, and say that Church music is not only admissible and expedient, but obligatory. Are we not commanded to glorify God, not with our spirits only, but with our bodies (that is our bodily faculties) also, and taught that it is a "reasonable service to present our bodies, a living sacrifice unto God,"—yea, that such a service is "holy and acceptable" unto Him. Does not our Church, in her office for the Holy Communion, call upon us to offer and present unto the Lord ourselves, both our souls and our bodies? And

is not this language of the 150 Psalm explicit? "Praise ye the Lord." Where? "In his Sanctuary." How? "With stringed instruments and organs." It is not intended to say, that every Church ought to have an instrument of music, because there may be good reasons for not having one, but where circumstances permit, the Scriptures quoted seem decisive. What would you think of an individual, having skill in music, who never applied that power to the adoration of God—whose harp or organ was never used but to indulge earthly feelings, and to do homage to creatures? Undoubtedly that he had little religious sensibility. And of a congregation, who had in their dwellings instruments of music, but not one in their Church, would it not be a reasonable inference, that they were not *sufficiently interested* in the praises of their God, and in cherishing those feelings which rest on spiritual objects—which denote that man is created for immortality.

"For, oh! what art can teach,
What human voice can reach,
The sacred organ's praise?
Notes inspiring holy love;
Notes that wing their heavenly ways,
To mend the choirs above."

It has been well remarked by a late writer:—"When our organs and choirs are permitted to engross the music, and our congregations become mere *listeners*, the devotional beauty and appropriateness of this method of worship are almost entirely lost. Why not as well allow the choir to engross all the *responses of the Liturgy*? Why any response at all? The object of responses is abandoned, when the voice of the worshipper does not join in them. Equally so is the original object of singing to one another in psalms and hymns and spiritual songs, when the participation is by proxy,—and instead of the full voice of the whole congregation, *singing unto the Lord and heartily rejoicing in the strength of their salvation*, none are *heard* praising God but a few more skilled than others, whose proper office is only to lead, not to engross the singing. In order to promote a general participation in this part of our worship, I would urge upon my brethren, that they secure as much as possible the use of *plain, easy tunes* in the congregation, such as common ears may easily learn and common voices join in. Considering how many good tunes there are which have been consecrated by immemorial use, and may be readily united in by any congregation, it is a strong presumptive reason against a tune that it is *new*, and a conclusive reason that it is *difficult*. When music becomes too artificial or refined to be generally participated in, it ceases to be adapted to parochial use. It may be set down as very far behind the age, and very destitute of all proper notions of the uses and beauties of Church music; but I am free to say that I would vastly prefer one of the very plainest and simplest of our old tunes, received by tradition from our fathers, when it is sung with the voice of the whole congregation, old men and maidens, young men and children, all singing, though with just enough of ear and voice to keep the time and sustain the general harmony, to the very best music of the best masters, and by the best professors, if the people generally must be excluded from uniting in it. An old tune or chaunt, is dear to us,

because associated in our earliest recollections with all that is dear to us in the Liturgy; dear to us, because it was dear to our fathers and their fathers before them."*

FOR THE GOSPEL MESSENGER.

THE ANCIENT CHURCH AND MR. TAYLOR.

Messrs. Editors,—In the reading community, Mr. Taylor has acquired a celebrity for which he is not a little indebted to the interesting subjects he has selected for discussion, (such as *enthusiasm*, and the condition of the future state,) and to his boldness, though we must admit he manifests occasionally both depth of thought, and originality of views. It is full evidence that the public mind is remarkably directed to the questions as to the faith and usages of the primitive Church, (we mean the Church after the days of the Apostles in the four first centuries,) and as to the influence which the opinions and customs of that Church ought to have in Christendom, that Mr. Taylor has been and continues to be engaged on a work which he calls "Ancient Christianity." It is not intended now to notice his opinions, whether scriptural or reasonable, or neither—his quotations from the fathers, which are alleged, and we think proved to be misquoted or mistranslated—and his inferences from ancient sentiments and customs, which have been denominated perversions, but simply to state, for the information of those who are seeking it, what is his object. It is to disparage *ancient* Christianity—in other words, the faith of the *primitive*, as distinguished from the Apostolic Church—the faith of those men, who being the prominent persons in governing and instructing the Church, after the Apostles were removed, have been called "the fathers." It is not merely some of the men so called, but the most illustrious of them who were "only a little lower" than the Apostles—such men as Ignatius and Cyprian, whom Mr. Taylor would represent as unsound in faith—and if not immoral in life, favorers or rather introducers of customs which have an immoral tendency. His *ultimate* purpose, therefore, is to shew that not the least weight is to be attached to the religious *opinions* of the leading men in the Church of the four first centuries—and incidentally to the *testimony* of these men, as to what were the doctrines and usages of the Apostolic Church. The light, therefore, which Christians, for many ages, have derived from the theological *views* of these wise, and learned and holy men—and what is of far more consequence, from their *testimony*, direct and indirect, as to the doctrine and discipline of the Church in the days of inspiration, is to be put out, and for settling the sense of controverted texts of holy Scripture, and determining between variant practices, private judgment is henceforth to be our only resort. For example—Trinitarians and Anti-Trinitarians attach a contrary sense to certain texts. In ascertaining who is right, is it not natural and reasonable to inquire what say the earliest commentators on holy Scripture—they who either conversed with the Apostles, or with those who did so, and is it not a good argument in favor of the doctrine of the Trinity, that it was held by individuals so peculiarly situated—who cannot reasonably be supposed to have departed in a great degree at so early a period, from the original faith. Again. Were infants admitted to baptism in the Apostolic Church?

* In the Gospel Messenger for February 1834, are some rules for conducting Church Music.

Facts from Scripture are produced to favor both the affirmative and the negative. Ought not "ecclesiastical historians," or in other words, the writings of the earliest fathers, which bear testimony that infant baptism was the Catholic or universal practice, to be allowed to determine the proper usage. And so, as to confirmation. While we are perhaps hesitating as to the "laying on of hands," spoken of in the Acts, and the Epistle to the Hebrews, two or three of the fathers inform us that the custom in their day was, as it is in our Church, viz: that by prayer, and the imposition of Episcopal hands, the Holy Spirit should be invoked on those who have been baptized. Now we say, if Mr. Taylor is right, the teaching and the testimony of these early fathers are of no manner of use. Indeed their writings are adapted to lead the Christian astray from sound doctrine, and divinely appointed usage, and therefore had better be destroyed. Surely no member of the Protestant Catholic Church is prepared to come to such a conclusion. If he is, he must be prepared to propose that the words "may be proved thereby," in our 11th Article, should be stricken out, for they refer evidently to the obligation of looking beyond the letter of Scripture, to such light as history can shed upon it.

Again—in the 34th Article, we read—"Whosoever, through his private judgment, doth break the traditions—which be not repugnant to God's word, ought to be rebuked." What is the *source* of these traditions, (these traditions which help us to a knowledge of the true faith and the divinely instituted ceremony,) but the writings which Mr. Taylor would disparage, yea, reject, and anathematize?

But let me ask the unlearned man, who is an intelligent and honest Christian, who are the "ancient authors" referred to in "the preface" to the ordination services in our Prayer-book? "It is evident (we quote) 'unto all men diligently reading Holy Scripture and ancient authors, that from the Apostle's time, there have been three orders of ministers 'in Christ's Church, &c.'" Who are these authors thus elevated—placed next to inspired authors? Are they not referred to as collateral (subordinate of course) witnesses of a very important point of doctrine and discipline? Are *their* writings of no value, adapted to mislead? Is *their* testimony as to matters of fact not to be relied on; or no more to be relied on than *that* of those men who were at the head of the Church in later centuries, (when, according to Mr. Taylor, the Church, though corrupt in practice, was less so then in the first or second century.)

Surely *he*, and the wise and holy founders and friends of our branch of the Christian Church, and we may add of the 'Holy Catholic Church,' limited by no time or country, are directly at issue. But we do not, on the whole, regret the stirring of these matters. Light will come out of the darkness, and order out of confusion. Great is truth, and it will prevail, if not soon, ultimately and illustriously.

A PARISH MINISTER.

Preaching Oneself.—Where a Minister languidly reads the Liturgy, or with abridgments and changes, that he may reserve himself for a rambling, uncogitated, extemporaneous effusion of great length and greater tediousness, he reverses the Apostolic words, and virtually says, "We preach ourselves, and not Christ Jesus the Lord."—*Church of England Review.*

FOR THE GOSPEL MESSENGER.

ON SINGING BEFORE MORNING AND EVENING PRAYER.

Messrs. Editors,—I observe in your number for April, a brief criticism upon a cotemporary paper, in which it is said, that "the service," (on a certain occasion,) was commenced by singing "I will arise." This criticism of your's has been misconstrued into a disapprobation of the practice referred to, as inconsistent with the Rubric at the beginning of Morning and Evening Prayer; and I confess when I first read it, it so appeared to myself, and I was about to address you in vindication of the practice as both authorized and expedient. But on perusing it again, I found both myself and others mistaken—your criticism having reference not to the practice, but to the language which makes it a "*commencement*" of the service, and a substitute for the "reading of one or more of the sentences by the minister." Consequently you add, "*before* beginning the service, perhaps there was chanting or singing." If it had been so worded, you would not have supposed there was any "mistake in the quotation," or any impropriety in the occurrence which it describes. Of course, I am only explaining the meaning of your words in this article, and not answering for your private sentiment on the subject, with which I am unacquainted, and about which I have no right or necessity to inquire. Allow me, however, to remark upon the practice itself, for the information of those who might ignorantly confound it with irregularities and improprieties in the performance of the service, to whose devotion of course it would become an hindrance rather than an aid, which it is intended to be.

First—This practice* is neither recent nor rare. It may not have been observed in this Church or that, but it is so common in Churches, and under the appointment of ministers, whose regularity is above suspicion, that my only wonder is, your cotemporary should have taken the trouble to remark its performance in any terms whatever.

Secondly—This practice is not opposed to the Rubric, which prescribes the commencement of the service. Usage, which is not *contrary* to law, has the force of a sanction, though not an obligation. Thus your cotemporary might as well have remarked, that after sermon,† the minister used collects from the Prayer-Book at large. There is no express authority for any collects to be so used, save those at the end of the communion office; yet universal‡ practice in the Church authorizes all, though of course it enjoins none. In the present case, however, it is thought that as the minister is to begin the service by reading the sentences, that singing of all kinds is excluded. In answer to this, the Rubric before the Singing Psalms, permits them to be used, "*before*" as well as "*after*" morning and evening prayer—leaving the appointment of the same to the discretion of the ministers. Accordingly, your readers are familiar with the fact, that on Christmas and Easter day, the service is commenced or rather *preceded* by a psalm or hymn—and it would be proper to do the same on any other days, if the *minister* preferred to have it done.

* Our correspondent means singing a sentence *before beginning the service*. It was entirely a *different* matter referred to in our April number, page 29—viz: *instead of* reading the sentence to begin service, by the minister, the singing of it, by the whole congregation.—Ed.

† Is this practice *universal*, even in this country? Is it so in England? Is it, beyond all question, *proper*?—Ed.

But this is not one of the psalms in metre, nor even a chant—but simply an anthem, whose words are taken from one of the sentences, appointed to be read, of course not excluding the reading of others afterwards. But Scriptural anthems have always* been introduced on occasions of public worship, at any moment, when it seemed desirable so to vary the service—for which we have the express sanction of the late Bishop White, in his *Commentaries on the Ordination offices*—page 189—ed. 1833.

Thirdly—This practice is an edifying introduction to the service—of course its practical tendency is, to some extent, a matter of taste—yet, I can hardly suppose it to be a question with those who regard vocal and instrumental music, as at any time an aid to devotion. For why is it an aid, and why is any piece directed to be sung as well as said. The words are the same, the time is prolonged, but then music gives those words an emphasis, and impresses them more effectually upon the heart. It holds the attention of the ear, and seems really to shorten the time devoted to its performance. As an introduction to the service, the singing of the anthem now alluded to, strikes me as peculiarly appropriate and useful. The words in question are the very language of the broken and contrite heart, and are adapted to kindle the emotions which they so aptly express, and with which our Church so earnestly desires that her members should always come before the Lord. When sung, their import is apt to be more carefully observed than when only read, and as the ear becomes engaged, the heart may be more perfectly attuned to the exercises of devotion—and yet it is no addition to the length of the service, requiring only the interval employed by the minister while preparing to open the service of the desk.

In conclusion, this topic suggests a remark upon the general subject of rubrical proprieties, and the interest which our people have in their observance by those set over them in the Lord. We say not that *they* should be indifferent to the preservation of our order—but they should be careful not unnecessarily to suspect an unauthorized deviation from the same. They should be slow to speak, until they have informed themselves of the rules, for the observance of which *we* are responsible, and slow even to hear from those, as little informed as themselves. They may well suppose that we have studied these rules as carefully as others, and are as anxious to have them obeyed. At the same time, they must not interfere with the exercise of that discretion which the Church has conceded to us—they must not expect to have the practice of any one minister or any Church regarded as obligatory by another. They can best perform their own duty and advance the real interests of the Church, by taking heed to themselves how they attend upon the ordinances of the sanctuary—and that they bring thither and carry thence the ornament of a meek and quiet spirit, pursuing the even tenor of a righteous, sober, and godly life.

PASTOR.

* Our experience differs from *that* of our correspondent. In no one of our Churches, on an occasion of public worship, in either morning or evening prayer, have we ever known to be sung any anthem other than one of those, which are printed in their proper order, in our Prayer-book. We know that great deference is due to the opinion of Bishop White. But that anthems taken from "Scripture may be introduced by the minister into the service," is a broad proposition which Bishop White must have intended to be understood *with some modification*. Such a license would be liable to great abuse, and would be a palpable violation of the *order* of the service.—Ed.

NOTICE OF A NEW PUBLICATION.

History of the Christian Church, from the Ascension of Jesus Christ, to the conversion of Constantine. By the Rev. Edward Burton, D. D., regius professor of Divinity in the University of Oxford. First American edition, with a Memoir of the Author, occasional notes, and questions adapting it to the use of Schools and Colleges, by the Rt. Rev. G. W. Doane, D. D., Bishop of the Diocese of New-Jersey, and Principal of St. Mary's Hall.—The Bishop of New-Jersey has done excellent service to the Church, the community, and we may add, the cause of sound literature, by causing to be re-published several valuable works, which have lately been issued from the English press. "The History by Blunt, of the Reformation in England," is one of these re-publications, and as its subject is a very important one, so few books, (so happy is the author in his arrangement, spirit and style,) can be named more instructive and interesting. We have heard of an individual who had read it three times, and certainly it is worthy to stand in the Churchman's Library by the side of "Southey's Book of the Church." The materials for the work before us did not admit of so attractive a narrative, historical and biographical, as the works above named, but Dr. Burton's manner and style will bear advantageous comparison with those of the other writers in the same department. He who would take up Eusebius or Mosheim, or Echard, from a sense of duty, would recur to Burton, with a view also to gratification.

To date *Ecclesiastical History* from that period, when *Sacred History* closes, appears to us the obvious cause, and it has this advantage, that it draws a marked line between inspired, and uninspired historians. Dr. Burton, however, begins his history from the ascension of our Lord, and therefore goes over the ground of the Acts and the Epistles. He tells us what we have been told and better told (for who will presume to compare any writer with an inspired one) in the Bible. This remark applies only to the first half century; as it respects the succeeding two centuries and a half, he derives his facts of course from the fathers and earliest histories of the Gospel. This portion of *Ecclesiastical History* rates in importance second only to *Sacred History*, for *that* is the interpreter of *this*, where such important questions as relate to the doctrines and usages of the Church in apostolic times are to be settled. It is but very lately that the value of these "ancient authors" has been seriously questioned. It seemed to have been agreed among Christians who differed as to faith or practice, to inquire, as a matter of course, what was the opinion and the custom in the first centuries, and to bring forward the testimony from that source which seemed to favor their respective views and usages. Thus the Trinitarian would quote father after father; the non Episcopalian repeat what Jerome had written—and the Baptist (attaching importance even to later testimony,) quote the history of the Waldenses. It was well remarked by the "admirable H. J. Rose," that "there is, in good truth, no way so certain to lead us to truth, no way so certain to lead us to fixed, calm, and Christian views in divinity, as the study of it by the way of history."

Justly valuing "historic theology," Bishop Doane has adapted the work before us to seminaries of education, by annexing questions for

the use of the instructors, and indeed as helps to private reading. But we cannot better illustrate at once the merit of our author, and the value of Church history, than by extracts, accompanied with an occasional remark.

As in Sacred History, the errors of the pious are not concealed, neither should they be in Ecclesiastical History. Our author "would wish to throw a veil over those dismal periods when ignorance and superstition combined to make men slaves to error, or when all the worst passions of the heart appeared to be let loose in polemical warfare. But we have no reason to think that the Almighty Disposer of events, who allowed these impurities to defile his Church, intended the record of them to be lost. That He had wise reasons for allowing them to take place, cannot be doubted; but even our limited faculties can see, that a faithful description of such misfortunes may serve as a merciful warning to those who are to come after."

The history of primitive Christianity derives its chief value from these facts:—"The language in which the New Testament was written, made the early Christians better judges of the meaning of any passage than ourselves; for Greek continued for many centuries to be the language of the learned throughout the greater part of the Roman empire, and the Fathers of the three first centuries wrote much more in Greek than in Latin. These are some of the reasons why an appeal is made to the primitive Christians in matters of faith; not that we receive any doctrine merely because this or that Father has delivered it in his writings, but because the persons who lived in those days had the best means of knowing whether any article of faith had been really delivered by the apostles or no. And this testimony of the early Church becomes so much the stronger, if we find, as the following pages will show, that, for at least three centuries, there was a perfect unanimity among all the different Churches upon essential points of doctrine. A similar appeal may be made to the primitive Christians with respect to the form of Church government, and questions connected with discipline. It may be allowed, as before, that we are not bound to follow the practice of those times, as if they were invested with any authority over ourselves: but it was much more easy to ascertain in those days, whether any custom had been introduced by the apostles; and if we find any ecclesiastical regulation universally prevalent in the second century, we may fairly assume, that it had either been sanctioned by the apostles, or was at least known to be not contrary to the spirit of their writings and practice. It seems, indeed, hardly possible, that disputes about particular forms of Church government can be decided at all, unless an appeal be allowed to primitive times. It may be said, as in the case of points of doctrine, that the Scriptures alone should be our guide in these matters. But where the Scriptures are silent upon the subject, or where both parties claim the authority of the New Testament on their side, it seems natural that we should look to the customs of those Churches which were planted by apostles, or which may be supposed to have copied from Churches possessing this advantage. If Ecclesiastical History should show, that, in the age immediately following that of the apostles, and while some persons were still alive who had conversed with apostles, there was a remarkable agreement upon this point between different

Churches, and that one and the same form of Church government prevailed in all of them, it would be a very fair presumption that this was the form which had been approved by the apostles."

The remark that modern heresies are but the revival of ancient ones, is exemplified in the following statements:—"The Christians of Arabia were too fond of abstruse speculations; and a few years later, Origen was once more called into that country to check some erroneous opinions concerning the soul. It was contended by a party there, that the soul perishes with the body, and that both will be restored to life at the general resurrection; and it is satisfactory to find that Origen was again successful in exposing the error of such a notion."

But we invite special attention to the notions of the Montanists; the causes of their peculiarities in opinion and conduct—and the views and proceedings respecting them of the "Catholic Church." "The Montanists were not satisfied with assuming to themselves, in a peculiar and exclusive sense, the title of *spiritual*, but they spoke of all persons who denied their pretensions, as if they were devoid of the Spirit, and were living in a natural or unregenerate state. Offensive epithets of this kind are always causes of irritation; and they were likely to be particularly so when used by the Montanists, whose tenets were confessedly of a recent date, and who were in a decided minority. Calumnies were spread against them in later times, as if they practised some horrid and mysterious cruelties in their religious meetings; but there is no reason to think that such stories had any foundation in truth. The objections were much more just which were brought against the Montanists, for their extreme severity in punishing the heavier offences. A rigid system of self-mortification seemed to harden them against all notions of forgiveness: to obtain safety by flight, in the time of persecution, was pronounced by them unlawful; and though we may acquit them of heresy in point of doctrine, it is scarcely possible not to convict them of enthusiasm." * * "It was perhaps natural, that persons who had witnessed, and even joined in, the gross immoralities of the heathen, should go to the extreme of abstinence and self-denial when they become converted to the Gospel. There is no doubt that many persons who were not called Montanists, and who held high stations in the Church, imposed upon themselves a more rigid discipline than was thought necessary by the generality of Christians. The notion now began to be entertained that second marriages were not lawful. It was strongly urged that Christians ought not to be present at the games of the circus and amphitheatre; not that such amusements were considered in themselves to be sinful, but a spectator of them could not fail to witness many acts of pagan superstition, and in some measure to take a part in them. The same feeling began now to operate in making Christians have scruples as to serving in the army; not that they looked upon war as unlawful, but almost every act of a soldier's life was closely interwoven with the national religion: and we know from the Apologists of Christianity, that the legions had for some time been filled with Christians." * * "If a person who had been bred up a Montanist went over to the true Church, it was decided that he ought to be baptized. This was, in fact, to declare that he had not been baptized before, though the ceremony had been performed by the Montanists; from whence it followed that the clergy

of this sect were not acknowledged to be properly and regularly ordained; for there is no reason to think that the Montanists did not administer baptism according to the form of words prescribed by our Saviour; and the objection was, therefore, confined to the persons who undertook to administer it. It had always been held that the power of admitting members into the Church by baptism was confined to those persons who were ordained by the successors of the apostles; and the Montanists had interrupted this succession by electing Bishops of their own, without the concurrence of those who could trace their commission through the successors of the apostles. The Montanists were therefore considered to have founded a new Church, and not to be a part of the one Catholic Church which had existed from the beginning. This was the cause of their baptisms being disallowed."

It has been asked, does our Church allow prayers for the dead? The proper answer is, not unqualifiedly—not as if probation extends beyond the present life, but only so far, as it can be said to be sanctioned by the primitive Church, in reference *exclusively* to the departed in Christ who are in paradise—so far as this language in the prayer at burial goes, viz: that they may have "perfect consummation and bliss *both in body and soul*,"—so far as the following quotation shews was the practice of the first well informed, holy Christians:

"Their surviving friends did not think it improper to make it a subject of their own prayers to God, that He would be pleased to hasten the period when those who had departed in His faith and fear might enter into their heavenly kingdom. This was the only sense in which prayers were offered for the dead by the early Christians. They did not think that their prayers could affect the present or future condition of those who were departed. They believed them to be in a state of happiness immediately after death, and to be certain of enjoying still greater happiness hereafter. It was only the period of their entering upon this final state which was supposed to be affected by the prayers of the living; and it afforded a melancholy satisfaction to the latter to meet at the graves of their friends, or on the anniversary of their death, and to remember them in their prayers to God. The notion had not as yet been entertained, that their prayers were heard by the departed, or that these could in turn address themselves to God, and benefit the living by their prayers."

On the important topics of baptism, the necessity of protracted preparation for the sacred ministry—the observance of Saints' days—and the lawfulness, as well as expediency of Church property—or a *permanent* fund for our religious institutions, (which has been objected to by some who overrate the ability and advantages of the "voluntary system,") we have these seasonable hints:

"Membership of the Church of Christ is attained through the sacrament of baptism. St. Peter's exhortation to the Jews (Acts ii, 38,) was, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins;" and "they that gladly received his word were baptized (41): "and our Saviour himself says, "he that believeth and is baptized, shall be saved." (St. Mark xvi, 16)

"We do not hear of St. Paul commencing his office of preacher till the third year after his conversion, when he returned to Damascus,"

"On the anniversary of the death of the martyrs, which was called their birth-day, the Christians assembled to commemorate their history. The service resembled that of the Sunday. The Lord's supper was eaten; collections were made for the poor; and the acts of the martyr, whose death was being commemorated, were publicly read."

"It would, perhaps, be idle to speculate upon the nature of the property which was in the possession of Christian communities at the end of the third century. Some of the buildings may be presumed to have been those which were used for the purpose of their congregational worship. But the edicts of restitution, which were now published by the emperors, spoke of lands as well as buildings; and these could only have been purchased for the sake of the income which they produced.

"Here, then, we have indications of Christian communities having a common fund or stock, part of which they invested in land, and received the rent. That they had such a common fund at a very early period, has already been observed; when it was stated to have arisen entirely from voluntary contributions among the faithful, and to have been expended in maintaining the clergy and the poorer brethren. The purposes of religious worship also required a certain expenditure, even when it was a service of personal danger to the Christians to meet together, and their devotions were offered in the cemeteries or other places of concealment. In the course of the third century, when their religious edifices began to be accommodated to the wants of their increasing numbers, it would be necessary to devote a larger share of the public property to this purpose. It might also be found expedient for the bishops and their clergy to have a more settled income than that which accrued from the voluntary contributions of their flocks. Some portion of the public money was therefore devoted to what may be called the permanent endowments of the Church. The custom of voluntary offerings still continued, and part of this sum was distributed in charity to the poorer members; but part of it was occasionally applied to the purchase of houses and lands."

We should be pleased to hear that this history was made a reading and a study-book in our Schools and Colleges; and why not?

SELECTIONS.

SERVICE ON EVERY DAY.

Messrs. Editors:—It was intended, and indeed I began to prepare an article to recommend that the practice of our Mother Church, as to service in the Church every day, which has been introduced into one or more of our Northern cities, should be so in Charleston. But what can be written on the subject so much to the purpose as the following, by the Rev. Mr. Newman, for which we are indebted to "The Churchman."

P. M.

"I have now said enough to let you into the reasons why I lately began Daily Service in this Church. I felt that we were very unlike the early Christians, if we went on without it; and that it was my business to give you an opportunity of observing it, else I was keeping a privi-

lege from you. If you ask, why I did not commence it before, I will rather tell you why I began just at this time. It was that the state of affairs was so threatening, that I could not bear to wait longer, for there seemed quite a call upon all Christians to be earnest in prayer, so much the more, as they seemed to see the day of vengeance approaching. Under these circumstances, it seemed wrong to withhold from you a privilege, for as a privilege I would entirely consider it. I wish to view it rather as a privilege than as a duty, because then all those perplexed questions are removed at once, which otherwise beset the mind, whether a man should come or not. Considering it in the light of a privilege, I am not obliged to blame a man for not coming. I say to him, if you cannot come, then you have a great loss. Very likely you are right in not coming; you have duties connected with your temporal calling which have a claim on you; you must serve like Martha—you have not the leisure of Mary. Well, be it so; still you have a loss, as Martha had while Mary was at Jesus' feet. You have a loss; I do not say God cannot make it up to you; doubtless He will bless every one who continues in the path of duty. He blessed Peter in prison, and Paul on the sea, as well as the mother of Mark or the daughters of Philip. Doubtless even in your usual employments you can be glorifying your Saviour; you can be thinking of Him; you can be thinking of those who are met together in worship; you can be following in your heart, as far as may be, the prayers they offer. Doubtless: only try to realize to yourself that continual prayer and praise is a privilege; only feel in good earnest, what somehow the mass of Christians, after all, do not receive, "that it is good to be here;" feel as the early Christians felt when persecution hindered them from meeting, or as holy David, when he cried out, "my soul is athirst for God; yea, even for the Living God; when shall I come to appear before the presence of God?" Feel this, and I shall not be solicitous about your coming; you will come if you can.

"With these thoughts in my mind, I determined to offer to God the Daily Service here myself, in order that all might have the opportunity of coming before him who would come; to offer it, not waiting for a congregation, but independently of all men, as our Church sanctions; to set the example, and to save you the need of waiting for one another; and at least to give myself, with the early Christians, and St. Peter on the housetop, the benefit, if not of social, at least of private prayer, as becomes the Christian priesthood. It is quite plain, that the far greater part of our Daily Service, though more fitted for a congregation than an individual, (as indeed is the Lord's prayer itself,) may yet be used, as the Lord's prayer is used, by even one person. Such is our Common Prayer viewed in itself, and our Church has in the introduction to it expressly directed this use of it. It is there said, "all Priests and Deacons are to say daily the morning and evening prayer, either privately or openly, not being let by sickness, or some other urgent cause." Again—"the Curate that ministereth in every parish church or chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish Church or chapel where he ministereth, and shall cause a bell to be tolled thereunto, a convenient time before he begin, that people may come to hear God's word, and to pray with him."

"Now, doubtless, there are many reasons which may render the strict observance of these rules inexpedient in this or that place or time. The very disuse of them will be a reason for reviving them very cautiously and gradually; the paucity of clergy is another reason for suspending them. Still there they remain in the Prayer-book—obsolete they cannot become—nay, even though torn from the book in some day of rebuke, (to suppose what should hardly ever be suffered,) they would still have power and live unto God. If prayers were right three centuries since, they are right now. If a Christian minister might suitably offer up common prayer by himself then, surely he may do so now. If he was then the spokesman of the saints far and near, gathering together their holy and concordant suffrages, and presenting them by virtue of his priesthood, he is so now. The revival of this usage is merely a matter of time and place; and though neither our Lord nor his Church would have us make sudden alterations, even though for the better, yet certainly we ought never to forget, what is abstractly our duty, what is in itself best, what it is we have to aim at, and labor towards. If authority were needed, besides our Church's own, for the propriety of Christian Ministers praying even by themselves in places of worship, we have it in the life of our great pattern of Christian faith and wisdom, Hooker: "To what he persuaded others," says his biographer, "he added his own example of fasting and prayer; and did usually every Ember week take from the parish clerk the key of the Church door, into which place he retired every day, and locked himself up for many hours; and did the like most Fridays, and other days of fasting."

"That holy man in this instance, kept his prayers to himself. He was not offering up the Daily Service; but I adduce his instance to show that there is nothing strange or unseemly in a Christian minister praying in Church by himself; and if so, much less when he gives his people the opportunity of coming if they will. *This* then, is what I felt and feel: it is commonly said, when week day prayers are spoken of, "you will not get a congregation, or you will get but a few;" but they whom Christ has brought near to himself to be the stewards of his mysteries, depend on no man, rather, after his pattern they are to draw men after them. He prayed alone on the mountain; he prays alone (for who shall join him?) in his Father's presence. He is the one effectual intercessor for sinners at the right hand of God. And what he is really, such are we in figure; what he is meritoriously, such are we instrumentally, Such are we by his grace; allowed to occupy his place visibly, however unworthily, in his absence, till he come; allowed to depend on him and not on our people; allowed to draw our commission from him, not from them; allowed to be a centre, about which the Church may grow, and about which it really exists, be it great or little.

"Therefore, in beginning and continuing the Daily Service, I do not, will not measure the effect produced by appearances. If we wait till all the world are worshippers, we must wait till the world is new made; but if so, who shall draw the line, and say, how many are enough to pray together, when he has told us that his flock is little, and that where two or three are gathered together in his name, he is in the midst of them? So I account a few met together in prayer to be a type of his true Church; not actually his true Church, (God forbid the presump-

tion !) but as a token and type of it ; not *as* his elect, one by one, for who can know whom he has chosen but he who chooses ? Not *as* his elect for certain, for it often may be a man's duty to be away, as Martha was in her place when serving, and only faulty when she thought censoriously of Mary ; not as his complete flock doubtless, for that were to exclude the old, and the sick, and the infirm, and little children ; not as his select and undefiled remnant, for Judas was one of the twelve ; still as the earnest and promise of his saints, the birth of Christ in its rudiments, and the dwelling place of the Spirit ; and precious even though but one out of the whole number, small though it be, belongs at present to God's hidden ones ; nay, though as is likely to be the case, in none of them there be more than the dawn of the True Light and the goings forth of the morning. Some too, will come at times, as accident guides them, giving promise that they may one day be settled and secured within the sacred fold. Some will come in times of grief or compunction, others in preparation for the holy communion.* Nor is it a service for those only who are present ; all men know the time, and many mark it whose bodily presence is away. We have with us the hearts of many. Those who are conscious they are absent in the path of duty, will naturally turn their thoughts to the Church at the stated hour, and thence to God. They will recollect what prayers are then in course, and they will have fragments of them rising on their minds amid their worldly business. They will call to mind the day of the month, and the psalms used on it, and the chapters of Scripture then read out to the people. How pleasant to the way-faring man, on his journey, to think of what is going on in his own Church ! How soothing and consolatory to the old and infirm who cannot come to follow in their thoughts, nay, with the prayers and psalms before them, what they do not hear ! Shall not those prayers and holy meditations, separated though they be in place, ascend up together to the presence of God ? Shall they not be with their minister in spirit, who are provoked unto prayer by his service ? Shall not their prayers unite in one before the Mercy-seat, sprinkled with the atoning blood, as a pure offering of incense unto the Father, and an acceptable sacrifice both for the world of sinners, and for His purchased Church ? Who then will dare speak of loneliness and solitude, because in men's eyes there are few worshippers brought together in one place ? or, who will urge it as a defect in our service, even if that were so ? Who, moreover, will so speak, when even the holy angels are present when we pray, stand by us as guardians, sympathise in our need, and join us in our praises ?

When thoughts such as these are set before the multitude of men, they appear to some of them strained and unnatural ; to others formal, severe, and tending to bondage. So must it be. Christ's commands will seem to be a servitude, and his privileges will be strange, till we act upon the one and embrace the other. To those who come in faith, to

* It may be suggested here, that week-day services (with fasting) are the appropriate attendants on weekly communion, which has lately been advocated, especially in the impressive sermons of Mr. Dodsworth. When the one observance is used without the other, either the sacredness of the Lord's day is lost from its wanting a peculiar service, or the Eucharist is in danger of profanation, from its frequency leading us to remissness in preparing for it.

receive and to obey, who instead of standing at a distance reasoning, criticising, investigating, adjusting, hear his voice and follow him, not knowing whither they go; who throw themselves, their hearts and wills, their opinions and conduct, into his divine system, with a noble boldness, and serve him on a venture, without experience of results, or skill to defend their own confidence by argument; who, when He says, "Pray," "continue in prayer," take His words simply, and forthwith pray, and that instantly, these men, through his great mercy and the power of the Holy Ghost working in them, will at length find persevering prayer, praise and intercession, neither a bondage nor barrenness."

WORLDLY AMUSEMENTS.

From the Raleigh Register.

My Dear Sir.—I have observed, with great pleasure, that a column or two of your valuable paper, in its much improved form, is devoted to the cause of sound morality and religion. Whatever may be the differences of opinion among Christian men on the subject of what is called 'worldly amusements,' I cannot doubt that all who have heard the name of the good Bishop of Limerick—a name associated with whatever is holy in life, and wise in counsel—will be glad to know, and ready to defer to his views on the subject, which, whatever may be thought of it, must be confessed by all to be one of deep and essential interest to the present and eternal welfare of the redeemed, but erring creatures of God. You will, therefore, confer a favor, I doubt not, on many of your subscribers, by giving a place in your columns to the accompanying letter of Bishop Jebb.

With high respect, your friend and serv't.,

L. S. IVES.

LETTER TO A CLERGYMAN.

My Dear Sir.—It has given me deep concern that you were at Mrs. —'s ball. I had indulged expectations, too sanguine, as the event proves, that you possessed sufficient steadiness and resolution to act upon what I know must be your inward conviction respecting the common amusements of the world. The utter incompatibility of such tumultuous gaieties, with Christian seriousness, you should be at least as well aware of as I can possibly be. For such scenes you can have no relish; they must be to you as a strange and unnatural element. Why then should you sanction them by your presence? Why should you thus do violence to your principles and your feelings? And why thus contradict by your practice, without even the shadow of rational inducement, the general tenor of your doctrine from the pulpit?

Perhaps, my dear Sir, you have never distinctly adverted to the fact, that what constituted the essential guilt of idolatry, in the earlier periods of the world, is fully implied in attachment to the amusements of the present day. The grossest idolatry did not more effectually defraud the one true God of the worship that was due to Him, as a providential and moral governor, than attachment to such amusements precludes devotedness of heart to the same Gracious Being, as the source and

centre of all true happiness. This will appear upon very brief consideration. That natural thirst after some undefined good, that irksomeness of life, that craving void of soul, under which half the world is labouring, are all so many indications that something is wanting which the world cannot give; are all kindly meant to impel us to the blessed fountain of goodness, of enjoyment, of full and complete bliss. On the other hand, can it be doubted, that diversions are the chief engines of a diabolical counter-scheme, by which people are enabled, at least for a time, to get rid of themselves; and are thus kept from earnestly and devotedly betaking themselves to God, as their light, their life, and the very joy of their heart? Now if these things be so, it inevitably follows, that common amusements contain the very essence of spiritual idolatry; and, for my own part, I have no doubt that the great enemy can hardly be more deeply gratified, or the interests of his dark kingdom more essentially promoted, than when souls capable of God, are seduced to prop up "a frail and feverish being" by those wretched shifts and expedients, which are mis-called the innocent pleasures of life.

Observe, that I presume not in this matter, to judge the mass of society. Before a far different tribunal it must stand or fall. Great multitudes unquestionably err through ignorance; and as God mercifully winked at the gross idolatry of the Gentiles, it is highly probable that He now winks at the subtler idolatry of mere professing, or of imperfectly informed, Christians. It is, however, a most instructive fact, that against the idolatry of His own people—of those who had been taught to know and trained to adore Him—His denunciations and inflictions were tremendously severe. A most instructive fact; for it follows, by inevitable consequence, that they who have been brought within the higher influences of Christianity, cannot, without deep criminality, and extreme hazard, break down the barriers between themselves and the world; or in any degree countenance a system which goes to shut out God from the heart.

What estimate the sacred writers formed of such enjoyments as the world delights in, it is needless for me to state. Let me barely direct your attention to that passage of Isaiah: "The harp and the viol, and the tabor and the pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of His hands:" and that other of Amos, "they chant to the sound of the viol, and invent to themselves instruments of music," &c. The sequel is doubtless familiar to your mind, and it is awfully decisive.

How different the picture given by the last of the prophets in that lovely passage, where he describes the intercourse of good men, in times of public calamity—in times not unlike the present! "Then they that feared God spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before Him, for them that feared the Lord, and that thought of his name; and they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels." It would be trifling with a serious subject to ask, is this the manner of communication that prevails in scenes of tumultuous gaiety? But it may be fairly inquired, would not such conversation be incompatible with the whole scope and character of these assemblies? Nay, would

it not, amid such concomitants, be justly accounted at once ridiculous and profane? Can a Christian then (I use the term in the highest and only adequate sense)—can a Christian consistently and conscientiously frequent meetings which by their very nature exclude those topics which should be habitually present with us; and of which we are not only to think, but also to speak, “when we sit in the house, and when we walk by the way: when we lie down, and when we rise up?”

Thus far I have merely considered the case of any serious Christian. But how transcendent is the obligation, how solemn the responsibility of a Christian teacher? When our Lord in his divine sermon, exhorts his followers to “enter in at the straight gate,” he immediately subjoins this most significant warning: “Beware of false prophets:” intimating what the experience of eighteen centuries has but too abundantly confirmed, that the most effectual obstacles in the way of strict religion, and the most dangerous seductives would be furnished by the erroneous doctrine and example of religious instructors. The “wide gate, and the broad way,” may be fairly taken to signify the way of the world. And since it is notorious that tumultuous gaieties constitute the chief occupation of this frequented road, and are the great allurements which induce multitudes to choose it, what can be more emphatically the duty of a Christian minister, than to bear testimony, at least by his own undeviating example, against such anti-spiritual pursuits? Or how can he more fatally betray the holy cause which he has been solemnly set apart to defend, than by a weak and dastardly compliance with the ruinous practices of the world? I use strong language: I can apply no other to do common justice to what I feel. And I am conscious that my words fall infinitely short of the mischief which they attempt to describe. If a clergyman were to commit some flagitious enormity; if he were to forge a bank note, or to rob on the highway, the act, though more atrocious, would be far less prejudicial to the cause of true religion; for he would not then be “*Exemplar vitiis imitabile*.” His conduct would be reprobated; his character would be stigmatized; his life would be forfeited to the laws of his country, but Christianity would remain uninjured and unblenched. On the other hand, it should be deeply laid to heart, that the more innocent, the more edifying, the more exemplary a minister is, in all other respects, the more deadly will be his example, if he should unhappily give countenance to the pleasure-seeking propensities of the world. The thorough-paced votary of amusement would give little for the testimony of half a score buck parsons; but a sober, serious clergyman is felt to be an invaluable acquisition. He will be triumphantly quoted, as a model of unstarched, uncanting, unfanatical religion. His very virtues will be pressed into the service of vice; his piety itself will, by an ingenious but not unusual artifice, be employed to raise recruits for the next campaign of pleasure, and to swell the muster-roll of dissipation. I do by no means speak at random: these things I have seen and heard. I myself have been assailed with arguments drawn from the example of clergymen “who were at once good and pleasant; whose zeal and charity were exemplary, and yet they did not scruple to promote the innocent gaieties of life;” and well do I know that such specious examples have decided many a wavering heart to choose this world for its portion. This, indeed, is perfectly natural. Suppose

an amiable and religiously disposed young person, for the first time in her life, introduced into a ball-room: "half pleased and half afraid:" hesitating between God and the world; now, resolving to withdraw from those vanities which at her baptism she promised to renounce; now tempted to mingle with the crowd, and to do like other people. Suppose that, at this critical moment of suspense, she should spy out in the giddy throng, a clergyman; a respectable clergyman; a man beloved for his virtues, and revered for his piety;—would not this be decisive, would it not fatally turn the balance? I must soberly pronounce, that, in such circumstances, the weight of such an example would be next to irresistible; and it is easier to imagine than to state, how tremendous may be the consequences in this life, and in that which is to come.

BISHOP JEBB.

POETRY.

WORSHIP OF THE LORD.

SELECTED.

In every place, at every hour,
 Though poor my worship be,
 In weal or woe, in shine or shower,
 O Lord I worship thee.
 I worship thee in fear, by night,
 And thoughts of death employ;
 But soon as beams the glorious light,
 I worship thee in joy.

In wonder, Lord, I worship thee,
 When on thy works I gaze:
 So various, lovely, vast they are,
 I pause in deep amaze.
 I worship thee in hope, when low,
 Each daily care I prove;
 And when rich fields with fulness flow,
 I worship thee in love.

When thunders roll and whirlwinds fly,
 I worship thee in awe;
 And praise, as clears the glorious sky,
 Thy mercy, love, and law.
 Thus every hour, in every place,
 Though poor my worship be,
 In fear, love, wonder, joy and praise,
 O Lord, I worship thee.

RELIGIOUS INTELLIGENCE.

To Correspondents.—An historical notice of each of the Churches in this diocese, similar to *that* of St. Philip's, which we commence in the present number, would be very acceptable, and if the preparing of such be delayed the materials may be lost, as certainly will be the information which can be derived only from those now living. We hope, therefore, our friends, and we particularly address the clergy, will oblige us in this matter soon. The reports of the Missionaries from Eng-

land (which are in volumes belonging to our Episcopal Library)—the history by Rev. Dr. Dalcho, and the Journals of the several Vestries would at least afford hints, which might be enlarged, for the purpose, to which attention is now solicited.

It is requested that each article should be sent in by the 10th day of the month, if the writer desires it not to be postponed to the number for the next month.

Missionary Lecture at St. Stephen's.—The regular day, the first Thursday in April, being inclement, a few persons only attended, and it was deemed expedient to omit the lecture.

Society for the Advancement of Christianity in S. Carolina.—The Board of Trustees held their first quarterly meeting for this year on the first Monday in April, nearly all the members were present—appropriations were made for continuing seven missionary stations, and for instituting one new one. The amount appropriated was about \$3,000. It is possible other missions which were aided last year, will be continued, and perhaps one or more new ones commenced.

Board of Missions.—The Spirit of Missions for April, contains the correspondence of fourteen domestic Missionaries, and an article full of interesting information as to the condition of the Indians in our country. The following remarks from a Missionary in Georgia, are not less applicable to our own diocese;—"I am more and more convinced that our Church, though I trust it has obtained a permanent foothold here, will not, for some time to come, be favored with any considerable accessions from among the present population. The great mass are born and bred either Methodists or Baptists, and seem to think no other way but their own can be right. Comparatively few among them are able to read, fewer still to reflect and compare, and the majority are governed entirely by their prepossessions and prejudices. They are accustomed to give their attention to religious subjects only at times of extraordinary excitement, and apparently never think of being converted except through such instrumentality. With these, however, they are frequently favored, as three protracted meetings have been held in this place, and two camp-meetings in its immediate vicinity, within the past year. How far such a community is prepared to be immediately influenced by the quiet practices and sober views of our Zion, may readily be imagined. With patience and perseverance, the Episcopal Church will finally succeed here; and perhaps there is no part of the missionary field where a sample of her sober piety, rational practice, and restraining influence, is more sadly needed." The necessity of a local habitation is well set forth in these remarks by experienced Missionaries;—"It has been all along my belief that our existence as a parish here, would depend upon our ability to separate from other congregations and to have a house of our own. The effect produced is lost among a confused mass of people held together by no common tie. If we had a Church no obstacle could oppose our success; without one, all effort seems vain. I find that without a church edifice, much cannot be effected in the missionary field." A Missionary in Mississippi writes;—"There was a protracted

meeting at this place under the auspices of the Baptists. Two of the members waited on me with an invitation to take a part in their meeting; but this I declined, stating candidly that our ordination vows did not allow the clergy of the Church to depart from the regular and stated services of the Prayer-book. All followed the crowd; so there were none to attend upon my ministrations." * * "I visited, by permission, the slaves on the plantation, and preached to them. A more attentive audience I never witnessed."

The monthly receipt reported is, for Domestic Missions \$2,395; from South-Carolina, \$1,007. For Foreign Missions, \$3,042; from South-Carolina, \$1,159. For this department, received during nine months, \$14,697, and disbursed, \$24,005.

A Plea for Jubilee College.—This College is established by Bishop Chase, in Peoria county, (Illinois,) for the education of ministers of Christ, and youth of both sexes, in the primitive faith and worship, and we regret that we have room only for a part of his excellent circular. Subscriptions since he left home in November, 1839—Already received, \$3,443 50; promised, 1,970 00. Total, \$5,413 50, up to March 25, 1840. The Bishop says, he has reason to be very grateful to his friends and former pupils in Mississippi and Louisiana, and to the friends of religion and learning, whose hospitality he is now enjoying in South-Carolina and Georgia, for their donations to Jubilee College, and if the friends of the Church of Christ in the Middle and Northern States will be equally munificent, that Institution would begin immediately to flourish; and he craves the liberty of suggesting a few reasons to induce them to become so; which, if they be as kindly received as they are respectfully given, the object will be accomplished. The institution is already begun and well begun; for it is based on a *landed estate*, of more than 3,000 acres of choice land, which, under Providence, will secure its future prosperity. How many Colleges and Seminaries have failed for want of a solid foundation in lands to rest upon? Had it not been for this all important foresight, Kenyon College, would, like many others, long ago, have ended in an ephemeris. The institution of Jubilee College, has by no means reason to despair. Its friends have hearts too well inclined to favor the founder for Christ's sake, however unworthy in himself, to allow, without a struggle, this his last effort in the cause of religion and learning, to fail for want of support. Both in England and America, his cause is regarded with intense interest, as appears from late correspondence. Munificent as have been the donations from members of the Church of England to Kenyon and Jubilee Colleges, those enlightened Christians are, at this moment, manifesting still further liberalities in favor of the latter. And in this country there are hopes of the immediate establishment of one or more professorships. The late most highly esteemed and ever to be lamented Bishop Bowen, of South-Carolina, a few weeks before his death, gave his cordial approbation to the plan of Jubilee College, and recommended the same to the benevolence of his diocese in an official instrument in the South-Carolina Gospel Messenger, to which his own beloved name is affixed. In closing this article, the undersigned would respectfully ask a most important question: Why should not a liberal subscription be made to *Jubilee College*, that so be-

nevolent and well founded an institution may go into *immediate and full operation*? The agent, whom Providence hath permitted to put one great work into successful operation, and appointed him to begin this second one, is an old man and must die soon. To all human view, considering his age and infirmities, this is the last struggle he will make to keep alive the religion and learning of our forefathers in the West; and when it is considered that this struggle has, thus far, been amazingly blest, is it not wise and prudent as well as necessary, *to help him complete* that, which if neglected, and he taken suddenly away, perhaps may never be consummated? Besides, doth not the God of nations, the Father of all, require something to be done, and that speedily, by way of paying the debt hitherto uncanceled, which the Atlantic States owe for having had the benefits of the Christian religion extended unto them? After so much done by their ancestors, doth not God require that they do something more than they yet have done to perpetuate the blessings of the Christian faith to posterity? What will become of this country should this *criminal neglect* of duty continue—the neglect of causing the light of Christianity to move westward, and of affording the means whereby religion and learning may keep pace with our vast settlements, as they move rapidly on towards the setting sun. Let it never be forgotten, that the vast empire of Turkey was once like ours—a Christian land; what is she now? Covered with moral darkness, as the night broodeth over the earth in the absence of the sun. And the Mississippi valley will become like Turkey, should the Christians in our country, as did those in that unhappy land, neglect to keep alive the faith of Jesus, by founding and patronising institutions of religion and learning.”

The Bishop has requested us to add the following:—

“As I am the founder, so I am the depository, and during my life the sole manager of all the funds collected and given to the Episcopal Institution, now called Jubilee College, Illinois. At my death, the whole will pass into the hands of Trustees named in my *will*. This *will* I made and signed, and caused to be duly witnessed when I was leaving home last November. It was the printed copy of the “Corner Stone” pamphlet, with a codicil annexed of all donations of lands, &c., since made to the institution, my sign manual and seal being made and affixed to every part of that pamphlet. My wife, God bless her, is my Treasurer as well as Treasure. She keeps a book of exact entry of all monies, plate, apparatus, books and deeds of lands purchased by the College money, or given by individuals in fee simple to me for the College, and preserves vouchers for all monies paid out for the benefit of the Institution; and the balance can strike at any time.”

The Church in Canada.—So numerous of late have been the applications of dissenters to enter the ministry of the Protestant Episcopal Church, that the Bishop of Toronto has thought it advisable to make the following communication for their guidance. 1. The most unexceptionable testimonials as to moral character will be required, and such as are or have been teachers, must in addition bring satisfactory proofs of their irreproachable standing in the society with which they have been previously connected, and of the purity of the motives which induce them to prefer the Church. 2. In regard to their attainments,—a complete acquaintance with the Old and New Testament narratives will be re-

quired, and of the principal evidences of Christianity and its fortunes from the death of Christ to its establishment under Constantine the Great. 3. A thorough knowledge of the doctrines of the Church of England, her communion and discipline, her reformation from popery, and an acquaintance with the chief tenets of the various English dissenters will be deemed indispensable. 4. The candidates must be able to express their thoughts readily in writing, and be accustomed to English composition. To this they must add a competent knowledge of Latin. When examined for Deacon's orders, they must be found well versed in the Gospels and Acts of the Apostles,—in the original Greek New Testament; and for Priest's orders, in the Epistles, and remainder of the New Testament. It is sincerely hoped that all the candidates will bring with them the good testimony of their own hearts, that they seek the ministry neither for ambition, covetousness, nor any evil design, but out of a true fear of God, and a desire to edify the Church.—*Southern Churchman*.

Extract of a letter, &c., dated March 8, 1839.—"My mind has undergone no change whatever with respect to the doctrines of the Methodist Society, as I always understood and believed them to be in accordance with those of the Church. I could not of course complain of the manner in which you had paid my salary, as you paid even more than it amounted to. The question may be asked then, what caused me to take the step I did. It was simply this. Sometime last summer, I heard a sermon delivered by the Rev. Mr. Archbold, on the subject of schism, which at first greatly displeased me, as I thought it was partly levelled at me, and at the Methodist Society. However, in the course of time, it caused me to think upon the subject, and upon that of ordination; and from my own reasoning, and some little I read at the time, I came to the conclusion that there must be a valid ordination in order to a right and correct call to the ministry. I felt I had not *that*; and that it was only to be found among those who had the Apostolic Succession,—which I now believe the Church has. I became more and more troubled, until I came to the conclusion that an Episcopal ordination was absolutely necessary. *The very day* I came to this conclusion I wrote to you. I knew that as to temporal matters I could do as well, if not better, among the Methodists than in the Church. But I felt that I durst no longer preach, or administer the Sacraments, without being duly and properly ordained. And though I had been ordained as a Methodist preacher, yet I could not cease from thinking and asking,—*who ordained the man that ordained me: who gave him the authority?*"

(Signed,)

J. FLANAGAN.

Rev. Joseph Stinson, President of the
Wesleyan Methodist Conference in Canada.

Religious Education in Sweden.—The last diet made a proposal to the government for the general establishment of popular schools. All the Bishops and consistories received orders to give their opinions on the subject, and Bishop Tegner, the eminent poet, with his consistory, sent in an opinion, from which the following passages are quoted:—

"The consistory is of opinion that the education of the working classes should be essentially religious. Other knowledge may not only be dispensed with, but often be considered as injurious. Half knowledge converts the peasant into a reader of newspapers, and a country politician, which is the worst that a peasant can become; half knowledge tends to make the peasant a grumbler and a malcontent. It is melancholy to see in the diet how the Swedish peasant is altered, who, in the days of his glory looked upon it as his destination to love and to honor God and the king. The Abendabitt is his Bible, and talking politics is his favorite occupation; he has hardly any regard for his own business; and if he returns to it, it is only to complain of his burdens. He can talk all kinds of rigmarole about the rights of man, constitutional liberty and the due balance of the powers of the State, which he has picked up from the newspapers and the journalists, who are his paid patrons. No epidemic is so contagious at the democratic, and those who remain at home listen with pleasure to the liberal declamations of the enlightened. Thus the class which ought to form the soundest part of the nation is gradually demoralized. To educate and form the whole of the working classes, for such constitutional discussions in the diet, by new and enlarged popular schools, seems to be designed by the strange claims on popular schools which the founder of the young Sweden every where makes. The consistory pities any society, the members of which are educated from their youth in such a junta, and have means to maintain it."

Obituary Notice.

Died, in Christ-Church Parish, on Tuesday evening, the 24th ultimo, **SAMUEL VENNING, Esq.**, one of our most respectable planters, aged 43 years. He had proved himself to be, throughout the course of his life, an affectionate husband, a tender parent, and a good member of the civil community. As a master, he had the feelings of a Christian, and was followed to his grave by about one hundred servants, male and female; who manifested the deepest tokens of grief and mourning: and their lamentations over the deceased, were enough to move the hardest heart, and make every witness feel that they loved their departed friend and master.

Episcopal Act.

On the — day of April, in St. Paul's Church, Augusta, **Mr. Arthur Wigfall**, of Edgefield, S. C., was admitted to the holy order of Deacons, by the Rt. Rev. Bishop Chase, of Illinois.

Protestant Episcopal Society for the advancement of Christianity in South-Carolina.—The Treasurer reports Rev. C. Wallace and N. Hyatt, life members—paying \$50 each.

CALENDAR FOR MAY.

1. <i>St. Philip and St. James.</i>	25. }	Rogation-Days:
3. <i>2d Sunday after Easter.</i>	26. }	
10. <i>3d Sunday after Easter.</i>	27. }	
17. <i>4th Sunday after Easter.</i>	28. <i>Ascension-Day.</i>	
24. <i>5th Sunday after Easter.</i>	31. <i>Sunday after Ascension.</i>	

ERRATA.

In page 2, line 2, (in April No.) dele "the," so as to read—To this promise refers.

" 40, line 4, erase "not only."

" " line 24, for "his" read *their*.

" " line 33, for "waketh" read *worketh*.